

A Discourse,
OF MARRIAGE
AND WIVING:

AND OF
The greatest Mystery therein

CONTAINED:

How to choose a good Wife from a bad.

An Argument

Of the dearest vse, but the deepest
cunning that man may erre in: which is, to
cut by a Thrid betweene the greatest
Good or euill in the world.

Pertinent to both Sexes, and Conditions, as well
those already gone before, as shortly to enter
this honest society.

Amare & sapere vix Dys conceditur.

BY

ALEX. NICHOLES, Batchelour in the Art he neuer
yet put in practise.

Hee that stands by, and doth the game suruey,
Sees more of crimes then those that at it play.

LONDON,

Printed by N.O. for Leonard Becket, and are to be sold
at his Shop in the Inner-Temple. 1615.

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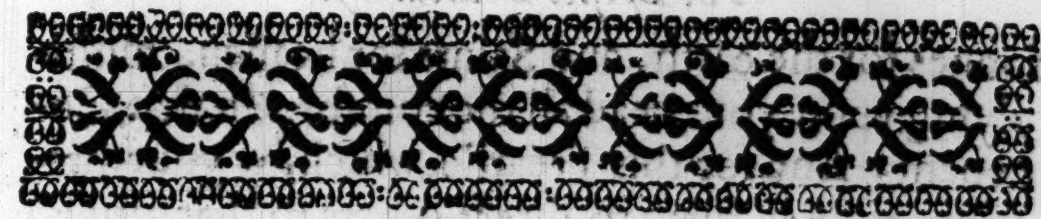
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TO THE VERTV-
OVS YONG GENTLE-
MAN, AND HIS VVORTHILY RE-
spected friend, *Mr. Thomas Edgworth*, vnder
Treasurer of Windsor, Health and Con-
tent in his owne Person, and in
the happy fruition of his
vertuous Wife.



I R, your felicity, the highest
top of enioyment in this kind,
is become the aime, that the
practicke Art in this schoole
of direction leuelleth at, you
being already instated (with
enuy and admiration) in that
blisse, which others may thus
toyle after in most besecming circumstances (by
many degrees) to come short of: VVhen I enter
this course of life (as, for ought I know, I may one
day marry) be it my highest ambition, with all my
directions, to haue one to be a neere imitator of
her so many Religious and Morall vertues, for
whose happy continuance my best wishes shall be
spent, that she may long continue yours, to make
you a father of happy and vndoubted children;

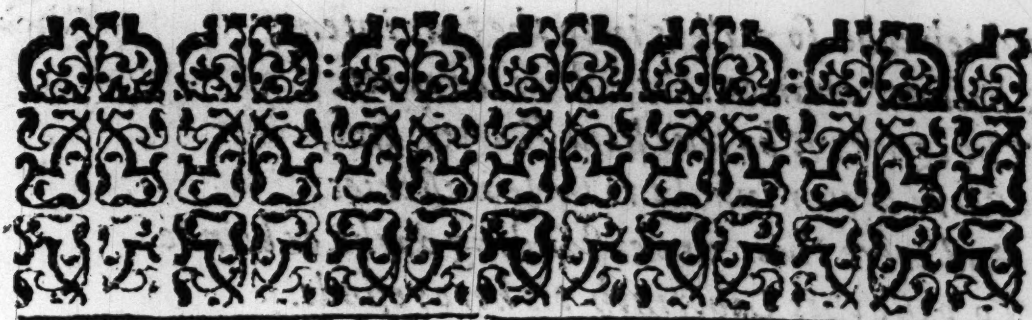
The Epistle Dedicatory.

sonnes for the earth, and Saints for heauen, multiplying vpon your head all the comforts in that Covenant: And for this Treatise, which, by your direction, comes forth to direct others to that modell of happinesse wherein you stand eminent, may it haue that successe with all, that it hath had approbation with you, and as kinde entertainment with the world as those best creatures, the subiect thereof in their perfection deserue, which are the Seed and Seminary thereof, and which (by this meanes) haue maintained that lasting, and yet vn-ended, war against those two arch, and vnwearied aduersaries of Mankind *Time* and *Death*, the wasters thereof, and consumers of all sublunary things, which began their siege against the first man that liued, and haue euer since held on without league, or imparlance, for the space of these 5500 yeares and vpwards, and which shall go on and continue the sledge to the end thereof, and consummation of all things: VVherein if it shall be so happy (beyond expectation) the paine thereof hath beene well vnderaken, and your encouragement fortunately seconded, which howsoever I leaue it to the aduenture, and you to your hearts best wishes.

By him that intirely is dedicated yours:

ALEX. NICHOLLS.

To



To the Youth and Batchelary of
England, hote blouds at high Reuels,
which fore-thought of this action, and all other,
that hereafter intend this aduventure.

SINCE that the meaneſt bleſſing in mans life,
Is not the Dowry of a vertuous wife;
No otherwiſe then is the aduerſe croſſe,
To him that beares it the moſt eaſy loſſe.
Therefore to you, whoſe weary bonds yet keepe,
Seuering the Armes whereto you long to ſleepe;
That haue before-hand, many a tedious howre,
Wiſht that approaching minute in your powre,
Which when arriv'd, moſt ſlowly brought to paſſe,
Cancels but Parchment to inroule in Braſſe:
What not ſo ſhort a terme of yeares ſhall end,
Vnleſſe one ſhew himſelfe the kinder friend:
Wherein, leſt your to forward haſt ſhould ſtray,
Here is beforehand chalked out a way:
(As conſcience craueth, for ſo large connexion
Should not be entred in without direction.)

To the Youth of England.

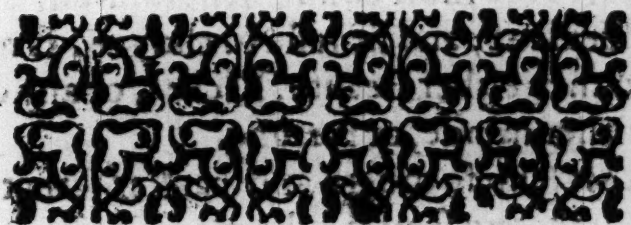
*Which who so walkes in to the true intent,
 Shall not commit that action to repent.
 The ignorant by this haue sharper eyes,
 More deeper insight to these misteries,
 And were their vnderstanding darke or blinde,
 To passe this Laborinth 'tis here refinde:
 Here are the Characters insculpt and read,
 That make a happy or a loathed bed.
 What woman is on whom all these depend,
 Her Vse, Creation, Excellence, and End.
 In making choyce how much to be confin'd,
 To Beauty, Riches, Parentage, or Kinde:
 What are the chiefe disturbers of this state,
 That soonest point a man that sorest fate.
 Here are the Rockes discouered to the eye,
 That he that would not shipwracke may saile by.
 And these the rather being aforehand laid,
 Vnballanst pleasures to each youth and maid,
 That when experience shall their sweetnesse tell,
 In stead of heauen they purchase not a hell.
 And that the ioy their forward youth hath sought,
 Vncrossly match'd mry come more neere their thought.*

To those that
 forbear mar-
 riage for more
 liberty of sin.

*But you whose lusts this lymit shall not tye,
 For more enlargement to variety,
 That will not any your owne proper call,
 The better interressed to commerce with all.
 As when your Lord and Lady dawne are laid,
 Behind the dore to wooe the Chamber-maid:
 Or amongst neighbours, where you lead your liues,
 To be the more familiar with ther wines,
 Or any place where ere you do espye,
 A pretty morsell pleasing to your eye,*

To the Youth of England.

To eeize it more suspectlesse, being knowne
Then hee that hath at home a wife of 's owne.
wettake that blessing, but withall this curse,
To walke on weake legges with an empty purse.



Of



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*If by this leuell thou a good wife hit,
Thanke God that ere this Booke was bought, or writ.*



Of Marriage and Wiuing.

CHAP. I.

Of the first Institution and Authour of Marriage.



It is not good for man to bee alone Gen. 2. 18.

(saith the alone and absolute Goodnesse of all goodnesse it selfe) Faciamus ergo adiutorem ei : Let vs therefore make him a helper meete for him: So the creation of the woman was to be a helper to the man, not a hinderer, a companion for his comfort, not a vexation to his sorrow,

for Consortium est Solatium, Company is comfortable though neuer so small, and Adam tooke no little ioy in this his single companion, being thereby freed from that solitude and silence which his lonenesse would else haue bene subiect vnto, had there beene no other end nor vse in her more; then this her bare presence and society alone: But besides all this, the earth is large and must be peopled, and therefore they are now the Crowne of his Worke-manship, the last and best and perfectest peece of his handi-woke diuided into Genders, as the rest of His creatures are, Male and Female, fit and enabled Procreate sibi similem to bring forth their like, to accomplish his will, who thus blessed their fruitfulness in the Bud: Increase & multiply, and replenish the earth. Well might S. Paul say, observing this, Marriage is honorable amongst all men, & the bed vndefiled; since God himselfe was the Authour and Institutor

fit for thereof euen in Paradiſe, who gaue the woman
 to the man, beſore in his ſleepe Adam loſt a Rib, but new
 being awake Reperit Coſtam, he hath his Rib againe with
 intereſt & increaſe, branched into many Veines and Ribs,
 and Bones and Arteries, of wonderfull uſe, and admira-
 ble quality. For the creation of woman as it was for man,
 ſo was it out of man; Adam was made of the ſlime of the
 earth, and were it not to make woman proud, I would
 tell her ſhe was of that better ſubſtance, of that well hus-
 banded lookeman-ſhip, and refined matter, refined and
 purified by the touch of his hands, in moulding to ſo ex-
 cellent a proportion as man, of a bone taken out of his
 ſide (which that ſide euer wanteth ſince as Anatomists ob-
 ſerue) to make him the more plyable towards her; not of a
 bone of his ſhote, that ſhe ſhould be ſo low or contempti-
 ble, or of his head, ſo high or ambitious, but of his ſide,
 a middle part, that ſhee might bee of a middle con-
 dition, his fellow and companion, not his ſeruant or
 ſlaue, for Socij ſunt qui iunguntur lateribus, they are fel-
 lowes that walke ſide by ſide: of a bone neare to his heart,
 to put him in minde of dilection and loue; from vnder his
 arme of protection and defence, &c. Now the Authoꝝ of
 this creation we finde here to be the Authoꝝ of this Myſte-
 ry; He who made the woman of the man gaue her to the
 man, euen God himſelfe, who as Caſſianus ſaith further,
 in the very prime and beginning of the world, Dedit, this
 Vnam Vni, gaue this one woman to one man, and no
 more then one, although for the increaſe and peopling of
 all the yet vnhabited Regions and Kingdomes of the
 earth: In which, no doubt, the Diuine Wiſedome had a
 reſpect to the loue, not to the luſt of man; aiming hereby
 to aduance the one, and ſuppreſſe the other, for where loue
 is diuided there it is weakned, can neuer be ſtrong, and as
 we ſee by experience, he who loues many formally neuer
 loues any ſeruently, for vniity is loues number, cannot
 tranſcend, and God would haue an entire affection be-
 tweene

Of Marriage and Wiuing.

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tweene the husband and the wife, which he himselfe in person thus boughsased to honoꝝ by coniunction, that as there bodies were then not two, so their desires should be but one, and withall to insinuate by this his proper institution the moze respect and reuerence to that holy ordination, which had so high a beginning and so holy an end, honoured by his Person, by his Prophets, by his Miracles, and which should so generally be exercised, thzoughout all estates and conditions, ages and times, to the end of the world, and decistency of all things, which by this meanes (ere that eternall dissolution) should runne a long and continued race in despite of graue and death.

CHAP. II.

Of the excellency of Marriage, with the consequence and vse thereof.

The excellency thereof doth the moze manifest it selfe in this, in that it was an addition of beatitude and blessednesse, to that happy and absolute estate that Adam had in his first creation and innocency, that it was so pretious flower that it would not thziue but in so pure a soyle, that God himselfe was the Authour to institute it, and the Priest to celebrate it, ere euer sinne and impurity had tainted the earth, oꝝ blemished the Angelicall beauty of either the Bride oꝝ Bridegroome; and though the consequence in that place brought sorrow and death, yet hath it a relation to as full, nay moze ample ioy and life in the extent and determination thereof, then it could otherwise haue had in that first perseuerance and fruition, from which, though now by sinne, our best faculties, priuiledges and prerogatiues, in all kinds, are so clouded, eclypsed and fallen away, that wee discern not aright the excellencies, true vses and ends of so Diuine a Mystery in it selfe, notwithstanding we do yet in this twylight per-

ceiue such glimpses and sparkles of originall purity and felicity vnertinguished therein, that we are wedded by our owne wils, and induced by so naturall a coaction to the embracement thereof for the mutuall society and comfort of life, without which it could neither subſist nor continue, moze then to any other duty or action therein, commanded or required whatſoeuer.

From the excellency of the institution, come wee to the excellency of the true vse, the danger of the contrary, and therefore the deepe regard to be had beſore hand, as in the enterprize it ſelle, being of ſuch weighty moment and import of which one thus further displaying it, wiſteth.

Marriage of all the humane actions of a mans life, is one of the greateſt weight and conſequence, as thereon depending the future good, or euill, of a mans whole aftertime, and dayes; that Gordian knot once faſtened not to be vnloosed but by death, the meanes either to exalt an high to preferment, or caſt downe headlong to deſtruction, and the preſent diſpoſer of a mans whole eſtate and fortune to his greateſt ioy or miſery, and therefore with his tale pondus, (as beſore) not be danced into lightly or vnaduiſedly, with the firſt that comes to hand, as a blind man layes his hold, but ſoberly entered vpon with mature aduiſe, yeares, and deliberation, conſent, and counſell of Parents and Friends: For it is in this action as in a Stratageme of warre: Wherein he that erres can erre but once, periſheth vnrecoverably to all after aduiſe and reliefe: And therefore that merry prouerbe is not amiſſe, that thus implyeth; That in Wiuing and Thriuing, a man ſhould aſke counſell of all the world, it being a matter of ſuch difficulty, doubt, and danger to bee reſolved in; ſuch a continuall ſtorme and tempeſt to thoſe that lanch not forth in a prosperous gale, hauing peruerſted their felicity therein by running from the rule of God in their choyce, that (with Ionas) ſuch to be deliuered, were better

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better be cast aliue into the Sea, to the belly of the Whale, and mercy of the mercilesse bottomlesse deepe (though with him they neuer came to shoare againe) then endure such a perpetuall veration it is the harbenger vnto, with such a Leviathan of the Land as is a furious woman: for as a vertuous woman is a hauē of beauty, so a wicked woman is a sea of euils, and in her tyde moze full then that element of monsters, woze far to liue with then a smoaky house, for that for the most part, offends onely the eyes in the head, but this all the senses in the body: Nay, he that hath such a Familiar, hath a woze neighbour of his owne, then Horiām should haue had, if her fabulous Dragon had beene true: Yet though in the curse it be subiect to these euils, blesse it in the true vse, and it is of all humane comforts the greatest; for if the mutuall society betweene friend and friend be so great, that in affliction it administreth comfort, and in ioy it heapeth the measure to the bzyne, by detracting from the sorowe, and adding to the sweete, by a sensible participation of eithers quality, how much moze then shall it be enlarged by such a friend, which is to vs a second selfe, or Treasurer of our owne thoughts, and therefore moze neerely interested in either the one or the other.

Besides this, in thy Marriage, the very name wherof should portend vnto thee Merry-age, thou not onely vntest vnto thy selfe a friend, and comfort for society, but also a companion for pleasure, and in some sort a seruant for profite too, for a wife is all these: Besides, by the excellency and blessing of this institution, thou continuest thy name, thy likenesse, and thy Generation walkes vpon earth, and so livest in thy similitude, in despight of death, when thou thy selfe art dead, and raked vp in dust, and otherwise without remembrance, vnlesse by some ruinous stone, or ragged Epitaph, and so (in some sort) makest thy body immortall, like thy soule, and not onely by this dost thou adde to the Sons of the earth, but to the Saints of heauen;

Besides, by this so excellent, so honourably accounted of amongst all men are thy wilde and vnbrideled affections reduced to humanity and ciuility, to mercy and clemency, and thou thy selfe called backe to looke into thy selfe, and to vnderstand the substance and truth of things, and therefore he that hath no wife is said to be a man vnbuilt that wanteth one of his ribbes, a sleepe as Adam was till his wife was made, for marriage awaketh the vnderstanding as out of a dreame; and he that hath no wife is said to be a man in the midst of the sea, perishing for want of this ship to waite him to shore: Is said to be parched in the heate of the Sunne, that hath not this Vine to rest him vnder her shadow: If sicknesse come it brings thee a Physition; if health continue it is partly a preseruer. But to go further, to equall it with the best commended Virginitie, where is the man this day liuing whose Virginitie may be compared with Abrahams Marriage, in whom all the Nations of the earth were blessed, S. Austin opposeth it to the Virginitie of S. Iohn: But the greatest authoritie we haue in praise of Marriage, is the vnion of Christ with his Church compared vnto it: The Bond whereof is the holy Ghost, the contract the Gospell, the Apostles the Registers, all married men, except S. Iohn and S. Paul: And Iesus Christ sealed it with his Bloud, the betrothing whereof is heere below in the Church, but the wedding it selfe shall be solemnized in heauen: It is likewise the originall of all paires, of all couples, *Primum par, fundamentum parium* saith one, father and childe, maister and seruant, husband and wife, all grow out of this first vnion and coniunction, all kindred and affinity in the world take their birth from this roote, without which men would liue dispersed like sauage beasts and irrational creatures, without distinction or separation of Tribe or family, which are the first parts of a Common-wealth.

CHAP. III.

Worldly choyce what it is, or how, for the most part men choose their wiues.

IT is a fashion much in vse in these times to choose wiues as Chapmen sell their wares, with Quantum dabitis? What is the most you will giue? and if their parents, or guardians shall reply there vertues are their portions, and others haue they none, let them be as dutifull as Sara, as vertuous as Anna, as obedient as the Virgine Mary; these to the wise man, euery one a rich portion, and more pretious then the gold of Ophire, shall be nothing valued, or make vp where wealth is wanting; these may be adiuncts or good additions, but money must be the principall, of all that marry, and (that scope is large) there are but few that vndergoe it for the right end and vse, whereby it comes to passe that many attaine not to the blessednesse therein. Some vndergoe this curse in stead of blessing, meereky for lust chusing their wiues most vnfitly, as Adulteresses, and such are said to marry by the eye, looking no farther then a carnall beauty is distinguished, which consists in the outward shape and lincaments of the body, as in gace, gesture, countenance, behauour, &c. And for such a one so she be faire, and can kisse, she hath portion enough for such a Pirate: but when this flower withers, as it is of no continuance, for diseases blast it, age deuoures it, discontent doth wither it (onely vertue is not foyled by these aduersaries) what shall continue loue as then to the end, there Winter sore shall be full of want, full of discontent, that thus grasshopper-like respected their Summer: There are others that marry to ioyne wealth, to wealth, and those are said to marry by the fingers ends: Some others there are that take their wiues from the report or good liking of others, and those are said to take their

their wiues vpon trust, and such I hope are not seldome deceiued in their venture. There are some that marry for continuance of posterity, and those come nearest to the true intent, for the end of marriage is proles, issue; It was the primall blessing, Increase and multiply: God hath giuen and bequeathed many Precepts and Commandements to mankind, yet of all that euer he deliuered, neuer was there any better obserued (for the letter) then this: Nay, the most part are so ready to accomplish his Will herein, that for haile, many times, they ouerslip the true circumstances thereof, doing it, *Propter intentionem, prater viam*, for God requires *Liberi*, not *Spurij*; children not bastards; and those that thus increase it, do it more for the manner then the end, more for lust then for lone.

CHAP. IIII.

How to choose a good wife from a bad.



His vndertaking is a matter of some difficulty, for good wiues are many times so like vnto bad, that they are hardly discerned betwixt, they could not otherwise deceiue so many as they do, for the deuill can transforme himselfe into an Angell of Light, the better to draw others into the chaines of darkenesse, so these, his creatures, themselues into the shape of honesty, the better to intangle others in the bonds of repentance: If therefore the yoke of marriage be of such perpetuity, and lasting euen *Vsque ad naecem*, and the ioyes or griuance thereon depending of equall continuance therewith, either to make a short heauen or hell in this world, is not therefore to bee vndergone but vpon the duest regard, & most aduised consideration that may be, and because it is such a sea, wherein so many shipwacke for want of better knowledge and aduise vpon a Rock, that tooke not better counsell in the haueu,

hauen, I haue therefore, in some sort, to prevent this danger, erected (as it were) certaine Land-markes and directions in the way, to giue aime to such passengers as shall hereafter expose themselves to the mercy of this fury, and the rather because our age is so aduenturous, whether boldnes or blindnes be their guid, y^e mere childre dare undertake with vessels scarce capable to hoyle vp sayle, & aduēture those passages, y^e former times in their nonage, nere president vs in the like, would haue thought scarce navigable, but many times this calme that leads them forth in a sunshine with pleasure, brings them home in a tempest with sorrow; and therefore (as I said) hee that would not repent him afterwards let him be aduised before, for wise foresight for the most part is crowned with happy successe, therefore say not hereafter (for it is a weake remedy) *Vtinam saperem*, would God I had bene better aduised, but be so.

The first aime that I would giue to him, that would aduenture this voyage (for marriage is an aduenture, for whosoener marries aduentures, hee aduentures his peace, his freedome, his liberty, his body; yea, and sometimes his soule too) is, that in his election, after hee hath made choice of his wife, which euer I would haue grounded vpon some of these promising likely-hoods, vid. t)at she be of a sober and milde aspect, courteous behaviour, decent carriage, of a fixed eye, constant looke, and vnaffected gate, the contrary being oftentimes signes of ill portent and consequence; for as the common saying is, an honest woman dwels at the signe of an honest countenance, and wilde lookes (for the most part) accompany wilde conditions; a roling eye is not fixed, but would fire vpon obiects it likes, it lookes for, and affected nicety is euer a signe of lasciuious petulancy.

Next regard, according as thine estate and condition shall best instruct thee, the education, and quality, of her thou hast so elected; her personage not being vnrrespected,

for loue lookes sometimes as well with the eye of the body, as with the minde, and beauty in some begets affection, and affection augmenteth loue, whereas the contrary would decrease, and diminish it, and so bring thee to a leathard bed, which must be vtterly taken heed of, for the dangerous consequences that follow; therefore, let thy wisdom so gouerne thine affection, that as it ceize not by deformity to thine owne proper vse, for some sinister respect to be shortly after repented of; so likewise (for the meane is euer best) that it leuell not at so high and absolute indolument and perfection, that euery carnall eye shall bethinke thee iniury, that euery Goutish disposition shall leuell to throw open thy inclosures, that thy wife shall bee harder to be kept then the Garden of the Hesperides, for as the Italian prouerbe is,

Whose horse is white, and wife is faire,
His head is neuer voide of care.

Next after thou hast thus elected thy choyle, and considered her in her selfe, with the aforesaid circumstances, & this one more (not being of his minde that merrily said (speaking of his wife) since he was to make choice out of things that were euill, he thought it most wisdom to choose the least) to regard that shee be not of too dwarfish a size, and kindred, to stee thee with a generation of Pigmies, dwarfes, halfe men, that want the Maiesty and power of heighth and strength, and the comlinesse a good stature is for the most part wedded vnto: After this, a little looke backe to the stocke from whence she sprung, for as Ezekeiell saith, Like mother, like daughter; and experience and nature approues it, that the fruite will relish of the Tree from whence it sprung, as the Rose is not gathered from the Hawthorne, and as his Maiesty will obserued, if men be so carefull to haue their horses and dogs of a good breed, and race, which are onely for external,

nall, and superficiall vses and pleasures, how much more should they then wiues of their owne bosomes, from whom they expect to raise and continue their owne generations and posterities vpon earth, to represent and preserve aloue their owne image and virtues behind them, from generation to generation, vsq; ad longuinum, &c.

CHAP. V.

What yeares are most conuenient for mariage.



The forward Virgins of our age are of opinion, that this commodity can neuer be taken vp too soone, and therefore howsoeuer they neglect in other things, they are sure to catch time by the fore-locke in this, if you aske them this question, they will resolue you foureteene is the best tyme of their age, if thirteene bee not better then that, and they haue for the most the example of their mothers befoze them, to confirme and approue their ability, and this withall they holde for a certaine ground, that be they neuer so little they are sure thereby to become no lesse; the effects that, for the most part, insue thereafter, are dangerous births, diminution of stature, breuity of life, and such like, yet all these paines will they adventure for this pleasure: soe as these will not stay till their youth, but marry in their childe-hood, befoze either b'oud, or affection ripen them thereto by their earely forwardnesse, so are their others that as much offend in the contrary, by passing ouer their youth for certaine cautionary worldly respects, to salute this society with their age, like to him that hath suffered his house to burne downe to the bottome, befoze hee would sike to ertinguish the flame, when the other, as needlesly forward, as he foolishly slow, throwes on water ere any fire come nere it; the extremity in both is vtterly distastfull, and as I haue al-

ready shewed briefly the indiscretion in either, so I might thus continue it further along in the first: that such should take vpon them to gouerne others that (which as may well appeare in this) know not yet how to gouerne themselves; the latter, that they vtterly abandon the right vse of marriage, for if the chiefe end thereof be propagation and encrease, both for the Kingdome of earth and heauen, why then do they deferre so long till their blood be scottie, and their bones be empty, their lamps be wasted, and their spirits consumed, hiding in the earth their talents from vse, which might haue bene otherwise multiplied by a lawfull vsury, to a happy encrease and excellent end, and therefore worthy such of their iust reward, which is (for the most part) to perish in themselves as the last of their name and posterity vpon earth.

Diogenes being asked what time of a mans life was best to marry, answered in youth it was too soone, and in age it was too late, cynically insinuating thereby that it was best neuer: Indeed some of our infortunate conjunctions, might haue bene happy embracing his counsell, when Planets of maleuolent aspect and influence are vnfortunatly holwed, like two opposite poysons in a stomacke, one euer sicke of of another, fearefully portending their owne destruction and ruine; yet not to discomfort any that are to enter heerein, the best good and most absolute perfection that euer was in the world, and most generall, neuer did all participate in the fruition thereof, although the greatest number did; God gaue sight to all, yet all partake not the benefite thereof, health to all, yet some are daily incumbred with sicknesses, limbes to all, yet some wee see are decrepit and lame, although the most inioy them, these infirmities hauing in their being rather deficient then efficient causes, for God created not blindness, lameness, sickness, or such like, but the deprivation of their better opposites, is the cause of their producement and effect: So likewise in marriage,
God.

God gaue a generall blessing to the first institution and vse thereof, Hæ blest it by his Word, hæ honoured it by his p̄sence, hæ confirmed it by his miracles, where hæ turned water into wine, to shew that those that celeb̄ate it in the right manner, to the lawfull and true end, shall haue their sozrow turned into ioy, their water into wine; but the contrary, their ioy into sozrow, that is, their wine into water.

One saith, wiues are yong mens Mistresses, companions for middle age, and old mens Purles, so that a man may haue a quarrell to marry when hæ will: But the Apostle saith here, Reioyce in the wife of thy youth: As thereby hæ would point out the fittest time; In thy youth whilst thou hast bloud in thy veines, & marrow in thy bones, health in thy loynes, and security in thy sufficiency, when thou maist beget an off-spring, and by course of time be so blest, as to see thy childrens children ingrafted into the Church, and Common-wealth, in honourable Offices, and Functions, to thy peace of conscience, and quietnesse in thy last Dimittis: Late repentance, they say, is seldome true repentance; and it is obseruable, that in these late marriages is seldome found that true comfort and happinesse, which it is crowned withall in due season, therefore beginne not the world, diuide not thy selfe, thy loue, when thou art going out of the world.

CHAP. VI.

That conueniency and fitnessse in choise, is more to be regarded, then either beauty, riches, or any other addition, of minde or fortune.

In this one, and absolute greatest action of a mans whole life, men, for the most part, are either so carelesse, in their will, or so blinded in their iudgement, or so carried away by affection, that they regard not that which most materially concerneth

the peace, the welfare, and felicity of their whole life and conseruation therein; for their eye, for the most part, either ceizeth vpon beauty, and those are such that choose an Apple for the red side, as the serpent deceiued Eue, which afterwards in the taste sets the teeth on edge: or the heart vpon riches, and they are rather married to the substance then the owner: Some againe marry for gentility, not respecting their owne ignobility, and basenesse, which for the most part, it vpbzaideth them with all their life long; and though all of these are ioyned by the King (the Embleme of Medlocke) yet few vnderstand the Morall thereof, which is a representary fitnessse to be respected: I meane not equality or fitnessse of stature, for the more equall coniunction and action, but a fitnessse in affection, for as that being either too bigge, or too little, pincheth the finger or stayeth not on, so where this equality doth not sympathie in affection there is either a falling off from the bond of this duty, or a shrinking vp of the toy and felicity therein: The chollericke man, which for some outward respect, maketh this his expected heauen a hell, by vnaptly conioyning vnto himselfe prouocation and impatience, euer to kindle that fire a fresh which of it selfe consumes without further addition, the very peace, and tranquillity, life, and spirit, of soule and body, when as hee should rather haue elected, as an allayer to this fury meekenesse, and indurance, such alenitiues, as should rather haue wasted the malady, then augmented the misery; for what concord, or society, can be expected to be inioyde, when natures, more repugnant then the Elements, are ioyned in one: fricke spirits, with nuser dispositions, where they grapple and tugge without ease and releasement, for breath and liberty: Heroycall thoughts with dull affections, where there is no correspondence to there height or eleuation: Knowledge with ignorance, where there is no zeale to communicate; and age with youth, where there is no desire of inioyment, pzeuenting the

the good by some blind inducement, which either might haue claimed by their likely-hood, in more sutable fitnesse, bearing the yoke with repining and displeasure, as pressing too heauily, which otherwise might haue bene supported with ease and delight, as scarce tasted or felt, Therefore (who euer thou art) know this in thy choyce, that wouldst for bondage aduenture thy freedome; that euery good woman, makes not for euery man a good wife, no otherwise then some one good dish digesteth with euery stomacke: therefore as for thy Trade thou wilt chouse a fit seruant, for thy stomacke a fit diet, for thy body fit cloathing, so for thy inseparable, daily, nightly society, chouse a fit companion, according to the Poets rule, in a lesser sence.

Elegat equalem prudens sibi quisq; sodalem.

Let euery wise and discret man,
Chose him a fit Companion.

The Thiefe for his Burglaries takes his fittest opportunity and society: The Husbandman his seasons for his Seed time and Haruest: The Lawyer the aduantage of Assizes and Termes, The Marchant for aduenture the Tide and the Winds, and all these the fitnesse befriendeth the endeouour, and shall the husband then thinke to establish his purpose, his peace, so great, and so greatly thereon depending, without this vigilancy and obseruance: The old rule will teach him new wit, in this aptnesse, which saith:

Hee that a fit wife to himselfe doth wed,
In minde, birth, age, keepes long a quiet bed.

Art thou a remnant of the age of some mispended youth, fallen from the badge of one basenesse to another,
as

as frowned out of some conuenient Maisters fauour, for not pleasing thy Mistresse, that now to support thy creature, wouldst smoake thee out a living in some blind and conscious corner, smell thee then a wife out a little tainted, the sweeter for thy purpose, and as apt to fall downe as thy vapour to flie vp, taking care, (vnlesse thou wilt disranke thy selfe, or single out from the too too common shame and abuse in this kind) that thee bee such a one as can take it, and being light can light it.

Art thou a Marchant, a Marriner, a Termer, choose thee a wife of some Phlegmaticke humour, that like a rich Creditor, with her large stocke of vertue, without breacking out, can forbear thee, vpon occasion, a month or two, a yeare or two, a Terme, or voyage, least otherwise thou abroad, thee procure an Actor with thy Factor at home, or for thee, whilst thou labours for this right in this case, do against thee that wrong in another, which no law can helpe, nor pzeuention hinder, nor patience beare; if otherwise, though thou escape the perils of the sea, thou art in danger of the Pirates of the Land; or thou, though thou get a iudgement at the Hall, shalt be sure to haue execution against thee at home: And from whence else proceeds these lamentable iatres of households, worse then the open warres of Kingdomes, that deuoure and eate vp whole families: Whence proceeds these separations, exclamations, disunctions; whence arise they, but exhiled and drawne vp with the heate of this parabolicall sunne, (the muck and mammon of the world) the beames whereof blinde the eye sometimes of conscience, as well of vnderstanding and iudgement: whose conioyning of hands may resemble the league betwene the Low Countries & Spaine, where hearts can no moze bee brought to vnity and affection one another, then those euer vowed enemies thus taken truce: These respects I say, like that respect of State, and no other, haue prostituted, vnder one couering, many a frosty Ianuary, and youthfull May, many a greene
desire

desire and gray performance, which could no more cohabit then these different seasons, otherwise afozehand meant, and afterwards satisfied, though with a shamefull breaking out, to the ruine and destruction of both the one, and the other; These Croanes, and many of my late remembrance, lip-bearded, as wiches, with their warted antiquity and age, haue angled into their beds with this bayted golden hooke, (for laker of desire and lust) on their parties, youth whose chinnes haue neuer yet fallen vnder the razor, lesse that way by their heate and haire, expressing man then their wiues, (wiues) nay rather Matrons, and Mothers, to their childzen prostituted, the shame and vneuenesse whereof hath euen crackt this forementioned wreath in the ring, broke Pryscians head in the vnequall coniugations, the destruction whereof hath not slowly followed, but thus quickly, (like a Gangrene) crept on by a carelesse neglect in the one, and earnest desire in the other, and a timely repentance in both: The one thus (to his precedent aime) the better supported to his wilde pleasures a broad, whilst the other, with her frustrated intention and hope, all tame and penitentiary, left destitute to bewaile her grievance at home. But go further, admit impossibilities, that Age and Youth, Summer, and Winter could be one, yet how would the Autumnne with her tempests blast the Summer, and her tender buddees of that season, and Summer, againe, contradicting her contrary melting, her snowes and frosts into nothing, what panges and trauels, and throbbs, and throlwes, would they sustaine one with the other, till they brought an end and confusion to both: euen so admit, that youth could assume such a habite of gravity that might like an age, and age againe so shake off her vnnecessaries, that she could looke amiable in the fresh and greene eye of youth; yet must this mixture of vnequall heates be more pernicious to either, then those blasting contrary seasons one to another: From these vnequall coniuncti-

ons breake forth those maisterfull iealousies, those insupportable discontents, that haue not set but euen in blood and death, ruined their owners, afflicted and wrung into lamentations, their Friends, Allies, and Associates, and draine blood from the heart of any one that had but a hand or finger in the carriage: Many instances of these we know of late times which we may remember, whilst I ouerpasse them to recite one of more antiquity, as it is deliuered by Tradition.

Stowes Suruey.

An Aldermans wife, sometimes of London, her husband deceased, and shee a rich widow left, but as old in yeares, as rich in substance (more for desire of portion then person) was solicited to an vnequall bane and marriage, by a yong and courtly Gentleman (and which afterwards ended her bane) whose desire being obtained, and hee maister of her substance, most leudly laished it away vpon roytous and euill company, grew carelesse of her regard, and utterly abandoned her society, both bed and board, which when with sorrow shee perceived, with her too late repentance, her selfe thus rifled of her goods, vpbraided of her friends, forsaken of her husband, destitute of all comfort, shee tooke the euening to her mourning, went into a Spring nere Shores ditch (a place that takes the name from a like fatall accident) and there ended her daies, and sorrowes by drowning, which fount to this day is christned by her name, a remembrance of her misery, and warning to aftertimes, and called (by her name) Dame Annis a Clerc. And therefore who euer thou art, entering into this common garden of humanity, respect for thy better blessing and prosperity therein, more then Beauty, Birth, or Riches, this Harmony and fitnessse, wherein is no iarre, no strife, no discontent, nor wearinesse, and which shall land thee prosperously at the hauens of thy rest, when this other, either rackling, fraught, or sayle, may indanger to perish thee in the flood.

CHAP. VII.

What is that chiefe moath, and canker, that especially vndermineth and fretteth the marriage bed.

Ride, Ambition, equality with others, the Example of others, variety of Appetite, the vnrealishnesse of that which is lawfull, desire of that which is restrained, is vnlawfull, and then the oratory of the diuell of darknesse, in the shape of an Angell of light, working vpon these aduantages hath ouerthrowne, and betrayed, to this vulture, and his mercilesse talant, that fort and Cittadell, with as easy resistencie as a Bower of glasse, that should be so vnspotted, but more impregnable then a Bulwarke of stone, admitted treason to the heart of the Citty, copt with the most dangerous enemy in the world, opened those gates with weakenesse, and this stratageme, that an Engine should not assaile with strength, and might, broke downe the doze that struck dead the owner, layed open those inclosures, that haue bondaged the Lord of the soyle perpetually till death, to enclose his owne supposed interest and vse: Ambition and pride you twyn-bozne sisters, you, you it is, and the dependancy of your estate (you true and indolcite yssues of Lucifer) that haue broken downe this hedge of the greatest consequence and site that euer was erected, and which else had kept out the assailling and seducing enemies that batter and vndermine the very suppoztance, roote, and life-bloud of chastity it selfe, letting in at these casements, euill conceits, and motiues more blasting thereto, then the breath of lightning, made the bowes of marriage of lesse stability then the oathes of drunken men. Ambition, equality, example, you fore-mentioned euils, you foote-ball players which short-heeled creatures it is you that are arraigned & found guilty in this tryall.

The Countrey Damsell vnder the thacht roose of her naturall habitation, where she scarce euer thought of so much pride as handsonnesse, neuer beheld her how otherwise presented then in a bowle of water, that dreamed more deuoutlier vnder that innocent couering being asleepe, then others pray in their lofty Pallaces being awake, who can scarce there remember marriage but shee blushes to thinke what a shame it is to lye with a man: yet afterwards bring her to the Citty, enter her into that schoole of vanity, set but example befoze her eyes, shee shall in time become a new creature, and such a strong mutation shall so strangely possesse her, that shee shall haue new thoughts, new purposes, and resolutions, and in the end so shoulde out her modesty, that shee shall not blush to do that vnlawfully, which befoze shee was bashfull to thinke on lawfully: Come to the Citty, there you shall haue some good amongst many bad, but should haue many more were it not for this sicknesse of this ill Example, therefore well were it with the world, if what were most done, were most good: Such a one could be content (for any desire of nouelty or change, or for any heate in her bloud, more then might be lawfully allayed) to be honest, but that shee knowes such a friend, and such a Gentlewoman her Gossip, haue their variety of Colours, of giftes, of fauours, and variety of pleasures to, interchanging with variety of persons, and in this regard shee will be no longer her owne foe, to keepe her selfe longer without such a friend, shee sees the world takes notice of no more then it sees, and they are accounted most chaste, that can best seeme so: In this resolution shee puls vp the Flood-gates, where her tyde of vanity is swelled to the brimme, which immediately oze-floues and oztownes her therein, extinguishing all former sparkes of vertue and respect, which befoze this conquest shee debated with, and beares her along with the perishing multitude, for these brittle respects, that heere shee is insuared with.

The

The Court, the very Element and Center of these sinnes, the ne plus ultra, for any example beyond that, being the patterne to it selfe, and to others, the respects that ioyne there, are the respects of pleasure, not of profite; the hyghest ambition of theirs is to be most allured, most desired, to haue most seruants, most friends, most fauours, and these should presage most falles, whose open out sides bosomes, were their insides so displayed, it would bee found a poore and idle sinne had not there bene harboured, whose sattin out-sides, and silken insides, soft rayment and swete feeding, so stroake the skinne, and perswade the blond that it will not bee perswaded.

There is a Vert in woman, that I would faine haue woman to expound, or man either; to what end is the laying out of the embrodded haire, embared breasts, vermilioned cheekes, alluring lookes, fashion gates, and Artfull countenances, effeminate, intangling, and insuaring gestures, their curles and pures of proclaiming petularcies, bouldred, and layed out with such crample and authority in these our daies, as with allowance and beseeching conueniency, such apish fashions and follies, that the more seuerer out-wozne ages of the world, deceased and gone, should they haue but lifted vp their head and in their times would haue hyed out of countenance to death: But as to please, woman hath much starched vp man from his liouenry, so to delight man (or rather his enemy) hath the woman thus increased in pites, both the world ware barren through decrease of generations, and become like the earth, lesse fruitfull then heretofore: Doth the blond loose his heate, or the Sunne-beames become more watrish and lesse seruent then formerly they haue bene, that men should be thus inflamed and perswaded on to lust: or hath this age of sinne vsurped such a seining purity, or thought, that the most licensed lust, hath the originall from concupiscence or some taint of sinne, and therefore must bee thus dragged vp to this anchoz, like a

Pitcher by the eares, by these bloud neare touching witcheries, and inducements, no, rather the contrary witnesseth the superfluity and increase of these our times, of this our Kingdome, that hath more people then pasture, more bringing forth then breeding, for that it is compelled to empty it selfe into farre distant Regions and Kingdomes: Is it not rather the contrary, when the youth of both sexes are daily cropt in the blossome by this forward motion, or rather head-strong deuill, and vncipely prest to that action, forstalling maturity and fitnessse, where a Westall should bee more pointed at in a Cloyster, then a Comet in the Aire: Is it not rather the contrary, when lust is growne so vnbounded, so head-strong, that it will not bee hemm'd nor incircled within any Lawes, or limites, of God, or man; when it will garbidge without all respect, or controule, vpon Adultery, fornication, posselt, the vnposselt, the bond, the free; where care shall more possesse a man to keepe his faire wife from soule play, when hee hath her, then iealousy did to loose her, when hee first riual'd for her; where vertue shall not so disguise it selfe in any habite, but vice will trace it out and betray it. The ignorant Papists, or other sectaries of Heresies, most commonly giue no other reason for their seduced errors, then example of multitude, of parents, progenitors, or friends that went before them; so the example of this euill, so common, so much made of, so cockred, so thriving, so bedecked, so admired, so dandled on the lap of Greatnesse, of Authority, drawes millions to perdition after it, for the greatest part neuer looke further then the example of the greatest number; the Coach easily runnes that is drawne with many horses, soone followes one where thousands leade the way: These haue disioyned in chambers by the deuill, that were conioyned in the Church by God, and yet it must be ingenuously confess, it is but a cold comfort, to goe to hore hell for company: Lust, that boiling damned putrefaction of the bloud, that raging, ruling, head-strong

headstrong sinne of this age, that is too apt to bzeake out, though it went cloathed in Sacke-cloth, and Hairecloath, and fed onely (as saith an Authour) with the Capuchin dyet of grasse and hearbes, and such like, and suppress with all the subiection can be imposed to subdue it, that yet like lime it would flash and flie out through out all these impositions: but on the contrary, we are so far from subduing that passion, and keeping it vnder, by any such meanes, that it is attired and set out in the most Artfull bewitching, and inticing temptation that may be deuised, whole daies and nights, and thoughts and studies, and costs and cares, cast away thereon, for the better successe therein, though the worse ill thereby, for the end thereof is but repentance and sorrow.

Another maine enemy, to open this breach, is impatience of restraint and limitation, for that which is most forbidden is most desired; Hee is the old deuill that still tempts in that likenesse that came to Eue in Paradise, and perswaded her to eate the forbidden fruite of the Tree of knowledge of good and euill, vpon whom he obtained such a victorie and conquest, in that first battell that euer was fought, that neuer since hath he distrustted the force of that stratageme: Euery woman is an abridgement of all woman-kind, containes the shape, the proportion, the Lyniaments, the members, the vse of all the women in the world, and likewise so of man; why should not desire then, being so linked in the most sufficient, and wisest allowance, that God and man thought meete, couch and submit it selfe to these ordinances, but that concupiscence and lust, inkindle desire, and it findeth not delight in that it hath, but in that it would haue, according as the Poet verisfyeth.

Lust nere takes delight in what is due,
But still leaues knowne delights to seeke out new.

It lookes out of the window, where firell is admini-
 ftered where temptation entred in: edgeth it selfe vpon
 one for respects that it can conceiue but not vtter; vpon an
 other, for something it likes, but knowes not what; It
 makes choyce of a third, for modesty baite his lust in that
 flame, to thinke with what lookes it could looke in con-
 clusion, that is so fiered with blushes in but proffered,
 concerning circumstances, though farre distant and re-
 mote from either time or action: Upon a fourth, for her
 quaint conceite, and discouers by debating how she could
 vse it, being put to her non plus, in the bare point of try-
 all, with the beauty of a fist, to conceiue what a large
 fruition it were to be inflamed on the promontory of the
 Hill, when the demeanes, and adiacent Vallies, to that
 fuller surfet, restrained not their shades nor fountaines:
 And indeed, to conclude, there is none so ugly, none so
 deformed, but Lust will finde argument to make vse of it,
 may it but haue meanes to enioy it.

CHAP. VIII.

Aduice for choice, and whether it be best to marry a Wid-
 dow, or a Maide.

He that marryeth a Widow, hath but a re-
 uersion in taile, and if she proue good, may
 thanke death for his aime, if euill, vpbraide
 him, and not vniustly for his occasion: He
 that takes her thus halfe-worne, makes ac-
 count shee hath that will pay for new dres-
 sing, shee seemes to promise security in her peace, yet in-
 uites many times to a troublesome estate; when the con-
 quest atchieued scarce counteruailes the warres, the prin-
 cipall of her loue is perished with the vse, for what is once
 firmly set on, can neuer be cleanly taken off, and he must
 nere looke to bee enriched that way that hath her. The
 end of her Marriage is lust and ease, more then affection

oꝛ loue, and deserue what thou canst, the dead shall by-
 bzaike thee by the helpe of her tongue, flattered behind his
 backe, the moze to vere thee to thy face: The best is,
 though the woꝛse foꝛ thee, they are nauigable without
 difficulty, moze passable then Virginia, and lye at an easi-
 er Rode, as vn-satiate as the sea, oꝛ rather the graue, which
 many times y^e sooner pꝛesents them thether: At the decease
 of their first husbands, they learne commonly y^e trickes to
 turne ouer the second oꝛ third, and they are in league with
 death, and coadiutoꝛs with him, foꝛ they can harden their
 owne hearts like iron to bꝛeake others that are but earth;
 and I like them the woꝛse that they will marry, dislike
 them vtterly they marry so soone, foꝛ shee that so soone
 foꝛgets the flower and Bride-groome of her youth, her
 first loue and pꝛime of affection (which like a colour layed
 on in Dyle, oꝛ dyed in graine, should cleaue fast and weare
 long) will hardly thinke of a second in the neglect and de-
 cay of her age. Many pꝛesidents wee haue against these
 suddaine, nay against these second Marriages deriued
 from foꝛmer times, the ages of moze constancy, and
 shame of these latter. The daughter of M. Cato, beway-
 ling a long time the death of her husband, being asked
 which day should haue her last teare, answered the day of
 her death (not the end of a month oꝛ yeare) foꝛ (saith she)
 should I meeete with a good husband, as I had befoꝛe, I
 should euer bee in feare to lose him, if with a bad one, I
 were better be without him. In like manner, Portia, a
 yong and honourable Lady, hauing lost her husband, an-
 swered, solicited by another, A happy and chaste Matrone
 neuer marries but once. Valeria, hauing lost her husband,
 impoꝛtuned by another, answered; My husband euer
 liues in my thoughts. Arthemisia, the wife of Mausoll
 King of Corinth, could not not bee bzought to any such
 action, but still answered, being mindefull of her husband
 deceased, Vpon thy pillow shall neuer second rest his head;
 She dyed a widdow, and in memoꝛy of her husband, ere-

sted that Monument, or Tombe, the cost and same where-
of hath ouerspread the world: which Wife and Monu-
ment, Lucinius thus further commendeth.

Rex dudum erat, &c.

There was a King, of whom it may be read
In ancient Stories, sepulchred ere dead.
More wrong you'le say they did him, to depriue
Him of his Kingdome thus he being aliue.

If a man bee a
little world wo-
man is a great
world, for the
greater con-
taines the lesse
and not the
lesse the grea-
ter.

No he had all his rights, more then Kings haue
That rul'd a Kingdome, and raig'n'd in his graue.

A Kingdome, nay a little world and more,
A great world, and respected as before.

Nay, euen a Regiment that hath disturb'd,
The ablest health and pollicy to curb.

A womans heart and minde, and which more strange
Free from variety of thought or change:

So willingly subiected to his bloud,

Ne're to depose him whilst her Empire stood.

Of whom all loues and Lawes did firme remaine

In force, till one stone did enclose them twaine.

Of whom it may be said, now shee is gone,

Ther's few such Toombes erected, women none.

Such a Wittow couldst thou marry shee were worthy
thy choyce, but such a one shee could not bee, because shee
would not then marry.

Compare the loyalty of our times with those of more
ancient, and see how they equall thy conscience and car-
kase breaking, how with thy piled vp chestes, they build
monuments of remembrances to thy name and memory
after death; nay rather obserue, but how their ambition,
thus heated makes them forgetfull of themselves as well
as thee: knowing this, who would not, with these di-
straughted times, to leaue the purchase of a Ladiship to
his wife, glide like a shadow in his life vpon earth, with a
shynking

thinking inside, and penurious outside, and sleepe with broken thoughts and distracted dreames to gather with paine, and forbear with want, that which his liuing enemy may afterwards spend with pleasure and surfet with fulnesse. Who can loue those liuing that he knowes will so soone forget him being dead, that are but Summer Swallowes for the time of felicity, that will hang about ones necke as if they had neuer armes for others embracing, or as though extreame affection without controule could not but this manifest it selfe and breake out; yet decrease, and such a letche of forgetfulnesse shall so soone ozeake thee as if thou hadst neuer bene, nay so little a quantity of time shall confine it, that shee shall not lie in her month but shee shall bee Churched againe, and open to another all thy fructions, with as fresh and plenteous an appetite as the harlot to her next sinner. Wonger brothers, and poore Knights, may sometimes to these monsters make vse of their byrths and Titles, making them pay deere (as it cost) for their dubbing, and release of Purgatory they are in with old ranke and fashion to their new Eliseum, and instalement; and it must be confest, vnwise they were, but with good boote and addition, to refuse a Virginitie to accept a Widdow-hood, and yet many times with a Turkish fate, wee pay deere for our Credo quod habemus, that article of Beliefe we too fondly build vpon, when wee pay for the iewel that another hath stollen, and in hope of treasure imbzeale y^e ransackt casket, yet they are too blame that haue thus bene to blame, and for their easy punishment their first night shall discover them. Wee not suddaine therefore vpon thy resolution in this point, because deceite, many times, lurkes in a modest face, but let long acquaintance, or inquiry, y^e more secure thee. The Country deceiues the Citty, & the Citty againe returnes it with interest, and lust so raignes in both, that there is scarce y^e quantity of virgins to be found in either to match the Parable in the Scripture; they haue faces more fairer

then men, but hearts more deformed then deuils: It is ill building vpon a broken foundation, amendment may skinne the soare, but the scarre will long after retaine a blemish, yet no doubt free thought, which is free, and dreames and wishes, which are but shadowes, though the rilling ruffians that break through all bosomes, & superficially rauish all woman kinde, from eight to eighty, and no doubt from actuall transgressions many may be found free, for there was neuer infection so generall but it spared some, neuer battell so great that all were wounded, some of Eues Offspring haue withstood the temptation, all haue not tasted the forbidden Tree; and such a one if thou canst pray, to pray vpon, she hath portion enough without other portion if she thus continue it, for she shall make thee a father of vndoubted children, shee shall not wrinkle thy thoughts with distracting iealousies, nor vphraide with a former husband thy vkindnesses; her Mayden thoughts shall receiue from thee a more perfect impression of loue and duty, and returne it backe more legibly indorsed and written, free from all former character, inscription, or soyle; her affection shall be strong, not allayed by former wearing, shee shall bee such a one as it is a heauen to liue with all, a misery to mourne without, shee shall bee to thy senses and delight as the budding Rose in the youth of the spring, nay shall be such a one, that, Hee that walkes by thy dore shall point at her, and hee that dwels by her shall enuy him that hath her, and euery man shall admire his hap, but he most fully reioyce and be glad that hath her, and all generations shall call such blessed.

CHAP. IX.

Since the end of Marriage is issue, whether it be lawfull for old Couples to marry that are past hope of Children, or whether it be lawfull, for an old man to marry a yong Maide, or the contrary.

The chiefe end of Marriage is proles, Issue, yet there are other respects in that covenant, that no doubt may tollerate the most ancient in this kinde: God saw that it was not good for Adam to be alone therefore hee made him an helper, and Saint Paul saith, Rather marry then burne, and as it is in another place; Væ solus: Woe to him that is alone, for if hee fall hee hath not one to helpe him vp: Now those in age, to come neere to a common and sub-correctiue vnderstanding, are most defectiue in their members, and therefore most subiect to fall, and so by consequence most need of this helpe to raise them vp, of this staffe for their stay, and besides for ought that euer I could heare, or obserue, that age is most prone to scorche it selfe in the flames of that fire, and therefore may lawfully pertake the remedy against it, and for the latter proposition, for ought I see, the Law forbids not the act, But the circumstances may breed some danger, for if the wife be yong enough, though the husband be nere so decrepit, shee shall not bee out of all likely hood to see encrease of her body, but hee that thus vndertakes to mannage in his age, what hath shaken the heart of youth, may be commended for his valour, but shall nere be crowned for his wisdom; And for such a one (I trust) hee shall not need to bee iealous, for that his doubt shall bee apparantly enough resolved. One asked Diogenes, vpon a time, for some direction how to chooise a wife, because hee was a Philosopher, saith he vnto him, fellow, chooise one without a head (if thou canst) without a body, and with-

out lins, so her hands shall not offend in striking, noz her tongue in rayling, noz her body in lusting: Another time seeing a man in his olde age going to Church, to make by his second Marriage, said; O foole, hast thou so lately beene shipwracked, and wilt needs to sea againe. The Law of God, noz man, doth not forbid such Marriages, but no pollicy in earth commends them; man & wife should be two in one: but can heate & cold, youthe age, be in one and not bee repugnant, hee that aduentures so for sweete meates, shall finde them relished with much bitter saute; they say the Oake would longer last, were it not for the intwyning and embracing Iuy, but in this case I entend the contrary, for the aged Oake here blasteth the yonger, Iuy with the heate of youth, must againe renue, according to our Poet.

No sharper corsue to our blooming yeares,
Then the cold badge of Winter blasted heyres.

Many worldly respects may conioyne these Marriages, but this sudor will cracke in the wearing, and he that so old seekes for a nurse so yong, shall haue pappe with a Hatchet for his comfort.

CHAP. X.

The difference betweene Loue and Lust.



VA, the destroyer of Loue, the supplanter and vnder-mynner of chastity, the Spring-frost of beauty, the tyrant of the night, the enemy of the day, the most potent match-maker in all Marriages vnder thirty, and the chiefe breaker of all from eightene to eight, that professes that in a hote bloud that it nere perfoymes in a cold, a regarder onely of the pzeent, and to that effect will with
Esau

Esau sell a birthright for a messe of pottage, no longer esteeming the object then the vse, which in like example is thus further followed, according to a more common obseruance.

Friends, Souldiers, Women, in their prime
Are like to Dogges in Hunting time:
Oceasion, Warres, and Beauty gone,
Friends, Souldiers, V Women, there are none.

More dangerous, when it roues without lynites, then the Lyon without the verge of his grate; for he but onely would depriue the body of life, but this both of life and soule, and fame, subiect to more opposite immediate passions and contradictions in it selfe then any sence or humour in the nature of man: as now well entreated, fairely spoken, lodged where it best likes, anon hated without enduring, curst out of charity, thrust out of dozes, and yet not onely though all this more immediately opposite, then preposterously fondly headlong, that for a minutes ioy, will incur a months sorrow, that for one drop of water will mud the whole fountaine that gaue it, for one sweete fruite will blast the whole Tree that bare it; whereas the effect and force of loue is contrary, oppressing folly, suppressing fury; aiming to preserve, not to destroy, and to that end, regards the end, by subduing passions and motives that would seeme to oppose the tranquillity thereof, and in conclusion reioyceth in the true fruition without discontent, without satiety, hauing captiuated and subdued, though with some difficulty, those passions that sence for a time would haue beene best pleased with; to triumph at last in more full fruition to that purpose that one thus writeth.

Loue

Loue comfourteth like sunne-shine after raine,
 But lusts effect is tempest after sunne.
 Loues golden spring doth euer fresh remaine,
 Lusts winter comes ere summer halfe be done.

In Loue there is no enuy, no iealousy, no discontent, no wearinesse, for it digesteth and maketh sweete the hardest labour, and of all things doth the neereſt resemble the Diuine Nature, for God is Loue, it hath in it vnitie without diuision, for true loue hath not many objects, it is a fire much water cannot quench: Now Lust contradicteth all these, for whereas Loue is bounded with easy lymites, Lust is more spacious, hath no meane, no bound, but not to be at all, more deepe, more dangerous then y Sea, & lesse restrayned, for the Sea hath bounds, but it hath none; not woman but all woman-kind is the range thereof, and all that whole sect not able to quench it neither: Full of enuy it is, for it enuies all without his reach, and enuies it owne nature that it cannot be satisfied: walking for the most part in similitude of an old Goate, in the shape of an incontinent man.

In Loue there is no lacke, in Lust there is the greatest penury, for though it be cloyed with too much, it pines for want: Ambitious it is, for where it treades it puffes vp, and leaues a swelling after it, turnes low flattes into little Mountaines downe, which precipitate folly tumbles headlong to confusion, a hasty breeder of disinheritable sinners it is, such as haue more pleasure in the begetting, then comfourt in the bringing forth, best contented when it looseth most labour. To conclude, though Loue and Lust in a halfe brother-hood, dwell both vnder one roose, yet so opposite they are that the one, most commonly, burnes downe the house that the other would build vp.

CHAP. XI.

The best way to continue a woman chaste.

Not the Magicians Ring, nor the Italians Locke, nor a continuall Icalousy euer watching ouer her, nor to humour her will in idle fancies, adorne her with new fangels, (as the well appayed folly of the world in this kinde can witnesse) but for him that would not be basely madde with the multitude, would not bespeake folly to Crowne him, would not set that to sale that hee would not haue sold, for who sets out his ware to be cheapned and not bought, that would not for his Shop haue his Wife, for a relative signe) is to adorne her decently, not doctingly; thristily, not laciuiously; to loue her seriously, not ceremoniously; to walke before her in good example (for otherwise how canst thou require that of thy wife that thou art not, wilt not be thy selfe, *Vis tu vxorem tuam victricem esse & tu victus iaces*: Wouldst thou expect thy wife a conquerour when thou thy selfe liest foyled at the same weapon) to acquaint her with, and place about her good and chaste society, to busy and apply her mind and body, in some domesticke, conuenient, and profitable exercises, according to her education and calling, for example to the frailty of that whole sere, hath a powerfull hand, as it shall induce either to good or euill.

There are of opinion that there is in Marriage an in-
 evitable destiny, not to be auoyded which is either to be
 Asteon'd, or not to bee, if it bee not, as is the opinion
 of some damned in the error of Predestination, then let
 him take a house in Fleete-streere, diuide it like an Inn,
 into as many seuerall lodgings as rooms, make his wife
 Chamberlaine to them all, attire her like a sacrifice, paint
 her out like a Mayors posts, or May-pole, let her haue

¶

fresh

fresh youth and high feeding, lustfull company to incite her, her husband absent: all these opportunities present, yet notwithstanding this destiny shall preserve him, to weare his brow as sleeke, as hee that neere fetched againe the left ribbe to his side, as unbunched as the front of a Watchelour; But if the contrary, bee shee the most pure in seeming, a very sister of that Sect, the opinion of the Brownists shall so neere cleave to her skinne, that shee shall besate thy forehead in thy sleepe, kill thee dead in that image of thy graue; Bee shee Papist, absolution shall so resolute her, that shee shall sinne upon presumption, nay though thou hadst Argus eyes thou shalt not escape it, for

No pollicy, they say, can that preuent,
Whereto two parties giue their full consent.

Bee shee what shee will in this case, it shall bee all one for thee to restraine or to giue liberty, where thou dwellest or what thou doest, for thy destiny is so allotted and it shall be accomplished: The rash opinion, and carelesse security of either is worthy the reward, which for the most part, it doth deservedly receiue.

It was an error in Religion that one Ludouicus had, who had giuen himselfe ouer to this damnable opinion and security of the deuill, that if he were ordained to bee saued, saued hee should bee without any enquiry or diligence of his; if otherwise, though hee toyled to death in his best endeavour, it would not helpe nor reserue him; In this conceite, setting himselfe in the most Epicurian and disolute course of liuing that might bee, hee continued, till vpon a time hee fell into a most grievous extremity of sicknesse, when sending for a Physician, who before hand acquainted with his damnable error, came not, but sent him word that hee needed not his helpe, for if his houre were come he could not preserve him, if otherwise, hee should recouer though neuer any thing were administered.

bred vnto him; by which easy application hee vnderstood himselfe, and that he must vse the best meanes and ende-
nour, as well for the safety of his soule, as the preseruation of his body, not knowing the euent of their concealed ends, and so at once (by that meanes) was happily cured both in minde and body.

In no lesse palpable errour are those, that so wittingly and violently, are carried on either side in this dangerous streame of a corrupted iudgement to the apparantest spectacle and certaintest shame that woman may do them, making that unquestionable their dishonour by this consequence, which a sober course might haue directed to a more certaine end, Wherefore who euer thou art that wouldst not winke at such a shame, that so profite doth succeed, wouldst not regard whether hand brought it in, vse a good indeuour, such foresight and warinesse as may prouide for competency, preuent indigence and want two great allayers of affection, and a maine inciter of impatient bearers to this folly and abuse, and aboue all seek to plant in her Religion, for so shee cannot loue God but withall shee must honour thee, increase her knowledge in good things, and giue her certaine assurance and testimony of thy loue, that she may with hers againe the more reciprocally equall thy affection; For true loue hath no power to thinke, much lesse act amisse: And these discreetly put in practise shall more preserue at all times, and temptations, then Spies, or Eyes, Iealousie or any restraint, for these sometimes may bee deluded, or ouerwatched, or preuented by opportunity, but this neuer.

CHAP. XII.

*The patterne of a bad husband, and a good wife, in two Letters
instanced.*

I LETTER.



FAIRE Mistresse, what so long I haue expected,
And till this oportunity neglected,
Is now so happened as it would inuite
Mee to enioy my absolute delight.

Your husband absent, and your seruants gone,
And you, but with your Maide, left all alone.
Where least sad Care, or Melancholy grieue you,
My best endeauour's ready to releue you.
What Female Comfort can one woman finde,
Within the bed with other woman-kinde?
What tedious gate the yrksome howers do keepe,
When there's no ioy to wake, no minde to sleepe?
Besides, the fearefull terrours of the night,
Which women and weake minds do much affright:
All which, faire loue, if you'll be rul'd by mee,
Wee will conuert so farre from what they bee
That those which now are bitter for to thinke,
Shall taste like *Nectar* that the Gods do drinke.
The strangest Monster that was euer bred,
That Seas haue nourisht or else Desart fed,
Transported from his solitary den,
A common object to the sight of men,
Looseth his admiration and delight,
In little time, and pleaseth not our sight:
Our *Appetite*, the *Vizard* nere so good,
Cloyd with one *Dish* will soone distast her *Food*:
That *Musick* of all other best wee deeme,
If euer in one *Key* we harsh esteeme:
Mans nature doth desire to heare and try
Things that are new, to tast variety;

And

Of Marriage and Wiuing.

37

And I of *Wœmen* this opinion hold,
 They are not much in loue with things are old,
 Which makes mee thus more boldly to discouer
 My selfe vnto you, your new friend and louer:
 In hope to be accepted, for whose pleasure,
 I'll spend my best life, and my deereſt treasure.
 Obiect not you already are inioy'd,
 VVith *Venus* pleasures dul'd and ouercloid.
 VVhy ioyfull *Widdowes* when their husbands die
 Might this obiect, but yet you see they try;
 Because they thinke variety of men,
May make old pleasures new delights agen.
 Shee that contents her selfe with any one,
 For many nights as well might lie alone.
 Lesse difference is not twixt the virgine life,
 And state of pleasure, being cald to wife
 Then is betweene the *Elizeum* of one *Bed*,
 That croſſly fated, to that's largely ſped.
 I haue a wiſe my ſelfe, Itell you true,
 Yet in the old kind ſeeke for pleasures new:
 Taking not now delight that I haue tooke,
 To ſhake the Tree that I ſo oft haue ſhooke.
 VVee ſee in any Country that we dwell,
 The *Aire* the *Earth*, nay *All* that others tell:
 Yet notwithstanding 'tis our commonſt fashions,
 To ſeeke out other Kingdomes other Nations.
 Each woman doth abridge all woman-kinde;
 But yet one woman fits not each mans minde:
 Nor euery man, experience too too common,
 Can fit, can pleaſe, or ſatiſfie each woman.
 Since then the Sence, the Appetite and minde,
 In freſh variety all pleaſure finde,
 Let vs then meeete all nice reſpects to ſmother,
 And fully ſatiſfie and ioy each other:
 So ſhall I reſt by your obligation due,
 A ſecret friend and faithfull ſeruant true.

The world can iudge no further then it spies,
 And where we act shall be from sight of eyes,
 Windowes nor wals, can neither heare nor see,
 And for the bed 'tis tride for secreisy:
Then seeme but chaste, which is the chiefest part,
For what wee seeme each sees, none knowes the heart.
 And so your husband, and the world will deeme,
 You to be that you are not, but do seeme.
 Your husband hee's abroad, where I'me affray'd
 He hath deserued to be so appay'd.
 My Chaine heere take you, weare it for my sake,
 And as you finde me yours account so make.
 And here's my Ring in earnest of a friend,
 The latest Token that my Wife did send.
 And here's my Purse, within it store of Gold,
 Able to batter downe the strongest Hold:
 Your dainty lymbes shall be more neatly clad,
 In costlier Rayment then they erst haue had:
 And for your stomacke it shall not digest
 Any thing, but the rarest, and the best.
 These daily from me with a pleasing cheare,
 Which husbands grutch to part with once a yeare.
 Though for their maintenance I sell my land,
 Disherite heyres for that I will not stand:
 So you be mine in that sence I conceiue you,
 Which till your answer manifest, I leaue you.

HER REPLY.

A Bused sir, much grien'd am I to see,
 That you so long haue tarried Time and Mee,
 And now when both your good seeme to conspire,
 They should in no sort answere your desire:
 My husbands absence seemeth to import
 In your conceite some hope to scale his fort;

But

But know by that you small aduantage finde,
For he is alwaies present in my minde:
The thought of whom, what ere his person bee,
Is able to repulse your battery.
And for the howres that you so tedious deeme,
That by your presence would so shortned seeme:
I cannot tell with others what I might do,
With me 'twould rather make one houre seeme two:
And for the fearefull terrours of the night,
What could affright me worse then would your sight:
My Maid and I, a pleasure not repented,
Will tell old Stories long ago euented
To passe the time, or when such watch we keepe,
Wee'le thinke good thoughts, or pray vntill we sleepe:
For know my vntainted minde did euer hate,
To buy damnation at so deere a rate:
To tast sweete *Nectar* for a day or howre,
And euer after to digest the sowre.
'Tis not variety I seeke or craue,
My whole delight is in the one I haue:
And she that's not contented with her lot,
I hold more monster then the Sea hath got.
The friendship which you proffer me preserue,
For those that will your kindnesse more deserue.
The obiection here you alledge is fondly strange,
That woemen, though old cloathes they loue to change
And fancies to in something, doth't inferre
That in this grosse point they must therefore erre.
I am anothers parcell I confesse,
And you by your acknowledgement no lesse,
Now what a finne were this vnworthy life,
I so to wrong my husband, you your wife:
My husband that dare sweare that I am iust,
Should I so much deceiue his honest trust?
Your wife, although a party I not know,
I hope imagines likewise of you so.

For

For shame go then repent and be not naught,
 Be worth her good opinion, honest thought.
 Let fleshly widdowes when their husbands die
 They nere did loue, seeke new variety:
 For me I vow, if death depriue my bed,
 I neuer after will to Chutch be led
 A second Bride, nor neuer that thought haue,
 To adde more weight vnto my husbands graue,
In second husband let mee bee accurst,
None weds the second, but who kils the first.
 You haue a wife you write, giue her your loue,
 And that will all your wandring thoughts remoue;
 You loue her not, by these effects I see,
 For where loue is there's no satiety.
 Can you so farre forget humanity,
 As hauing shak't the fruite dispise the Tree:
 It is not loue but lust, that thus abuses,
 To make it weary of the walkes it vses.

Cælum non Ani-
mm, &c.

Those that to forraine Countries do repaire,
 Change not their minds, although they change the Aire,
 Preferring still, through nouelty desire,
 Their Countries smoake, before anothers fire.
 Like vse obserue vnto your selfe to take
 From the obiection that you seeme to make:
 That though you see of beauteous women many,
 And you by choyce possesse the mean'st of any,
 More to respect her you your wife haue made,
 Then others sunshine, to your proper shade.
 Suppress that lust, that soule and body wounds,
 For where it once breakes ore, it hath no bounds,
One woman doth abridge all womankind,
The volume then at large why would you finde:
For sure I thinke where that doth beare no prize
The Booke at large might weary, not suffice.
 An other Argument to backe your sute,
 You alledge that walles and windowes will be mute,

And

And that the world hath no such peircing eie,
The secret of the darke to search and trie;
As if there were not one, whose power impartes,
To see through Dore, & Windôwes, & through Hearts,
From whose bright eye, no secrecy can hide,
That which is guilty and would not be spide,
Then what auails to haue the world aquite vs,
When our Conscience like a fiend shall fright vs.
And for the Bed although it cannot tell,
Yet out their shame will breake that do not well.
My husband he's from home I must confesse,
Whose actes you measure by your guiltinesse,
But where soere he be, well may he speed,
Ere any such thought from my heart proceed:
Admit hee were in euill so compact
Would I reuenge the wrong by such an act,
If that I should, were't not a helpelesse part,
To kill my soule because he brake my heart.
Your Chaine of Gold here backe againe I send,
It's no Earnest sure of such a Friend:
And there's your Ring, full little doth she know
That sent in loue, that you would vse it so:
And there's your Purse, and all the Gold therein,
The're *Wicked Angels* that would tempt to sin.
My Fort is more impregnable then they.
That much perswade, although they little say.
As for my bodies homely cloathing weed,
It keepes me warme, sufficeth natures need,
Which scarce more costlier do, and for my fare,
My dishes wholesome, though they homely are.
Let those that discontented do abide,
Go wrong their husbands to maintaine their pride,
For me the meanest ragge would hide my skinne,
Should better please me, then rich robes of sinne,
Which when I aske, my reason shall be such,
No husband in the world shall need to grutch.

G

Then

5 Of Marriage and Wiuing.

Then for your heyres, referue your lands vnto them,
They shall not curse my bones that did vndo them.
Call backe your selfe and thinke I am your friend,
That thus would stay you from your wilfull end:
Call backe your selfe, or I may safely tell
You are running downe the steepest hill to hell;
As when cold bloud, and better thoughts shall shew,
You'll hold then your friend, though now your foe:
And more reioyce in that I did resell,
Your lawlesse pleasure, then consent: Fare-well.

CHAP. XIII.

*An admonition to Husbonds and Wives for unity
and concord.*

In that you are bound, you must obey, for this
knot can neither bee cut nor vnloosed, but by
death, therefore as wise prisoners inclosed in
narrow comes sute their mindes to their li-
mites, and not impatient they can go no further, aug-
ment their paine by knocking their heads against the
walles, so should it bee the wisdom both of Husbonds
and Wives, that haue vndergone either this curse, or
blessing, as the successe or vse may make it vnto them, to
beare it with patience and content the allwager of all
maladies, and misfortunes, and not to storme against
that which will but the deeper plunge them in their owne
miserie: For what madnesse were it for any one to crosse
himselfe daily, because another hath crossed him once? or
because another hath vered him, therefore to vere him-
selfe? Who is so weake in discretion, that by some disaster
hauing blemished one eye, for griefe thereof, will weepe
out the other. What mother tries a mercilesse conclusion:

Who

Who hauing two sweet Babes, when death takes one,
Will slay the other, and be nurse to none.

Therefore seeing it is so, whosoever thou art in this dis-
aster, seeke to plant an affection and loue, at least wise a pa-
tience to that which must of necessity bee endured:
for there is nothing so easie that the want of this may not
make hard: nor nothing so harsh that this may not better
temper: there are many occasions that this age admini-
streteth more then former haue done of the vse of this ar-
mor, (though all other rust by the walles of peace) intro-
duced by the ouer-curious respects of secondary causes by
secndary persons, that for these vses perissh the principall,
by ioyning hands where hearts are more dis-iunctiue then
different sedaries: and what is the issue of this but a wea-
ry patience, or sudden destruction. Others conioyne them-
selues by vntimely folly, and these many times haue a
timely repentance when pleasures ebbe, and sorowes be-
gin to flow. As for instance, a youth of able meanes, hope-
full expectation, equall carriage, regardfully befriended,
cerefully watched ouer, purposed to better destiny, pic-
ked on by some rebellious blood, and guilty opportunity,
strikes downe all these hopes in the heat of his lust, with
a greasy kitchen-wench in a corner, seizeth her to his
proper vse for vnlucky consequences, this being done,
oppressed in minde, forsaken of his friends, shall hee the
more augment his misery, by thought of this his peruer-
ted felicity, with rage, and euill suffering, no rather let him
loue her, since it was his fortune to haue her, and his
fault to take her, and indeuour so to worke and husband
that crosse beginning, to a more happy continuance and
ending, taking S. Paule's counsell to his practise, which
thus aduiseeth, Husbands loue your wives, and be not
bitter vnto them: Loue them for your owne peace, for
your owne profite, dwell with them according to your

wisdomes as with the weaker vessels, for there is no
 offence where loue is, for loue couereth the multitude of
 offences, of dislikes, and because the rather that God in-
 stituted it, who himselfe is Loue; setting aside contenti-
 on, domesticke ciuill, vnciuill strife, the forerunner of
 ruine and the Purgatory vpon earth; remembzing who-
 euer they be that fall into this predicament, they haue be-
 fore God and man by ioyning of hands, taken an euera-
 sting peace one of another, more inuolably to be kept then
 the leagues of Nations; for as nothing is more odious in
 the sight of God or man, then selfe violence against a
 mans owne person, and there was neuer any intraged that
 way but wanted either reason or faith in the deepest dis-
 content; so then by this consequence hee must either bee
 mad or desperate, that shall to that end lay hands on his
 wife, being part of himselfe, for they are no more two but
 one, as Adam and his Rib at first were but one side till
 seuered and diuided from him, so after by marriage it
 was conioyned againe to as absolute vinity as before,
 after which hee pronounceth and thus witnesseth of
 himselfe: She is flesh of my flesh, and bone of my bone,
 he the head, and she as part of the members, which so be-
 ing, to be diuided and at oddes, were as y hand to lift by,
 or the foot to kicke against the head, the King and Gover-
 uernor, or the head against these his instruments, suppo-
 ters, and ministers, the harmony whercof in this little
 world of man, may instruct in example all household Com-
 mon-wealths in the world, to vinity. Common-wealthes
 I say: for euery married man, for the most part, hath three
 Common-wealthes vnder him: hee is a Husband of a
 Wife, a Father of Children, and a Maister of Seruants,
 and therefore had neede of gouernement in himselfe that
 must gouerne all the e, and to that purpose cannot take
 vnto himselfe a better practise or president, then from this
 vniuinity of the body, where the head stands aloft like a
 King in his Throne, giuing direction and command to all
 his

his Subiects, biddeth the soote goe, and it goeth, the hand fight and it fighteth, the members assist and they assist it, and this harmony p̄serues the whole man, which otherwise would destroy it, so must it betwene man and wife that Mytticall head and member oꝝ both perish, and foꝝ that reason, shall a man forsake father and mother (the nearest that else could bee) and cleaue to his wife, being then no more two but one; and which hee taketh from her parents and friends not to offer her violence, but to tender that loue with increase which foꝝ his sake in these three parteth with, and shee likewise to him, which besides the profite, hath the applause both of God and man, according to the allusion of the Psalme 133. *Ecce quam bonum & iucundum fratres habitare in vnum*: Therefore auoide Discord thou that wouldst see the fruite of thy labours, foꝝ unity gathereth what discord dispeareth; auoide Jealousy that vnresolved veration, that labours to seeke out what it hopes it shall not finde, that many times foꝝrunnes that euill which it causeth to follow after, being the authoꝝ of dissention, distast, misery, and sometimes of murder too, as many examples testify, of which I haue here inserted one of most ancient truth and lamentable action, of a King that had a sonne by whose sword it was prophcyed his owne father and mother should perish, who therefore to p̄uent that fatall destiny forsooke his inheritance and went into a farre distant Country to inhabite, where fortune yet favouring hee increased to great honour and riches, and to augment his greater felicity, was espoused to a wife right noble, rich, and exceeding beautifull, of whose welfare and happy successe his father and mother afterwards hearing (being deposed of their kingdome, and in extreame misery) travelled to visite foꝝ reliefe and succour, and happening to his house in his absence, where making themselves knowne vnto his wife to see her husbands father and mother, she kindly entertained them, & when haring well

replenished their bodies by food and sustenance, to rest them the easier after their trauell, shee laid them both in her husbands bed; after which hee suddenly entring in possessed with this deadly iealousy, and missing his wife goes into the chamber, where perceiuing two in his bed a sleepe, hee so enraged with passion (taking it to bee his wife and some adulterer with her) drew forth his sword and slew them both thereon at once, which when hee perceived his father and mother, hee heauily repented with sorrow and woe, and shortly after dyed with grieue and pensiuenesse. And besides all this because it is thought (for the most part) to call a mans owne guiltinesse into question, as Petrarch to that purpose well obserueth, who thus noteth:

There's no man iealous I durst passe my word,
Nor feares the scabberd but hath strooke with r'sword.

If children, which are the very pledges of loue, make you parents, relish their tender yeares with learning and piety, let Gods Law bee the seasoning of their first thoughts, for wee know by experience, greene vessels long relish of the first liquor they receiue, and by instruction they may bee as sone taught to say Hosanna to CHRIST, as Bald-pate to Elisha; as soone a good word as a bad scoffe: Affect not one more then another, loue them all, but dote vpon none, with the folly of the most; let them bee children not wantons, walke before them especially, their more riper yeares with the more obseruant example, which will bee better to them then many good lessons. Repine not with the wicked worldling, who had rather see his counting house inuironed with vpbayding bagges then his Table with this blessed garland of children, but bee thankesfull for them, what euer thy pouerty, for as they are Pignora, Pledges, so are they Benedictiones, blessings; and it shall bee more pleasing to thy conscience

science vpon thy death, be to seale them as treasure for the kingdom of heauen, to yeeld vp thy spirit in the midst of their inuironing, then to vnseale so many bagges of euill heaped treasure to nere after perfozmed Legacies, euery peere wherein shall rend thy heart in peeces at that houre, to thinke of the guilty atchieuing thereof: Besides hee that hath much riches, is subiect to many cares, many feares, dread of oppression of violence; but hee that hath many childzen hath euen a peace in warre, a security euen in greatest danger, for hee shall speake boldly with his enemies in the gate, they are as so many swords in thy defence, so many arrowes in thy Quiuer, Arrowes (as saith one) because they may bee so leuelled by good education and example, to shoote at thine enemies, as by the contrary against thy selfe. I do not see but that naturall reason and meeke carnall man may bee grauelled, incumbred and disquieted, in many circumstances of carriage in this businesse, but those must bee debated and forthought befoze the entring therein, not repented of afterwards: If thou hast laid thy hand to this Plow, become a Husbandman in this exercise, thou must not by any meanes looke backe, for then the allurements of other beauties will breed a dislike of thine owne, in which that thou maist bee the better contented, haue some part in thine owne portion, for as the saying is:

Who takes a woman soule vnto his wife,
Doth penance daily, yet sinnes all his life.

The charges of childzen, the vnfaithfulnesse of seruants, the disquietnesse of neighbours, would wish for a former liberty and releaseiment, and nothing digesteth this course of life more then constancy and perseuerance, and because it is a Trade of such Mystery and Art, therefore (as a famous man of our time writeth) those that haue but seuen yeares to learne any other, haue three times

times seuen to acquaint themselves in the labozynth of this and the management thereof befoze they vndertake it, therfore hauing this notion make vse thereof, either discharge it willingly and contentedly, or vndertake it not at all.

CHAP. XIII.

Certaine Precepts to be obserued either in Wiuing or Marriage.

I



Doe not by Embassadour.

2 Make not thy friend too familiar with thy wife.

3 Conceiue not an idle iealousy, being a fire once kindled not easily put out.

4 Affect him not that would ill possesse thee.

5 Blase not her beauty with thine owne tongue.

6 If thy estate bee weake and pooze marry farre off and quickly; if otherwise firme and rich, at home and with deliberation.

7 Bee aduised befoze thou conclude, for though thy errour may teach thee wit it is vncertaine in this whether thou shalt euer haue the like occasion to practise it.

8 Marry not for Gentility without her suppozt, because it can buy nothing in the Market without money.

9 Make thy choice rather of a vertuous then a learned wife.

10 Esteeme rather what shee is of her selfe, then what shee should bee by inheritance.

11 Intactam quaris intactam esto.

Bee that example to thy wife thou wouldst haue her to imitate.

For hee that strikes with the Point must bee content to bee beaten with the Pommell.

12 Shee whose youth hath pleased thee dispise not her age.

13 That

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13 That thou maist bee loued, be amiable.

14 Saile not on this Sea without a good Compasse, for a wicked woman brings a man to repentance sooner than a surfet, sooner then suretiship.

15 'Tis the greater dispraise to children to bee like to wicked parents.

16 'Tis more torment to bee iealous of a mans wife, then resolved of her dishonesty.

And the more misery that a man may bee assured of her vice that way, but cannot bee of her vertue.

17 True chastity doth not onely consist in keeping the body from uncleanesse, but in withholding the minde from lust; & she may be more maide that hath bene unwillingly forced thereto in body, then shee that hath barely consented in heart.

18 A true wife should bee like a Turcoyse stone, cleere in heart in her husbands health, and cloudy in his sickness.

And like a Tortoysc vnder her shell euer bearing her house vpon her backe.

19 Deferre not thy Marriage to thy age, for a woman out of her owne choyce seldome pluckes a man, (as a Rose) full blowne.

20 Marry so thy body that thou maist marry thy mind; which that thou maist the better do, thus meditate.

1 That if thou hadst in variety of woman out-paraleld Salomon, thou shouldst in the end giue vp thy verdict with his: That all is but vanity and vexation of Spirit.

2 That it is in lust as in riches, where to desire nothing and to inioy all things is but one: To vncouer more severall nakednesse then the Turke from his Decimary Seraglio hath authority for, with an unsatiate illimited appetite, and to desire none, at least wise no variety, is the same with aduantage.

3 That if thou shouldst thus seeking to please thine appetite inioy a thousand, and but want one thou desirest,

thou

thou

thou shouldst moze grieue for that little want, then reioyce in all thy former plenty.

4 Then since what thou canst enioy, consume thy oyle to the socket, and thy substance to a mozell, will not, be one to thy pleasure for ten thousand that escape it, the variety so large neuer to bee gathered into one bundle of thy fruition, to set vp thy rest, but the moze thou pursuest it the moze thou art distracted: Content thy selfe within thy lawfull limits, and destroy not thy selfe to runne after that thou canst nere oretake, which the faster thou followest it the swifter it flies from thee.

5 That it were a grieue to die for the full pleasure of any sence, but a torment for a tast to a greater distemper, like to him that should purchase at a deare rate salt water to quench his thirst, which the moze hee should drinke should but the moze increase it.

6 That if beauty, or wisdome, or any other portio[n] of the body or minde assaile thee, resell them with this thought, that they are but shadowes of that substance, which should the moze allure thee: But pictures, which if they please, are but that the patterne should be the moze desired.

Thinke that as each day is an abridgement of all time, presents the same light, the same vse, the same Sunne and Firmament, and the ending of this renues but the same to morrow: So each woman an abridgement of that whole sexe, and infirmity, how meane so euer, expresseth the same substance, the same mould, and mettall, proportion, quality, and vse of all other in the world: Who then would be so mad against sence, though they would persuade otherwise by Title, by Trapping, by copious adulterating all partes, to beleue (as they would bee thought) that they are other then what they are, other then the same, vnlasse worse then other: The same way and the same fashion, leading to the Harbrough of the same site, of the same condition and quality, though a little

little moze circumstances (in some then other) beates the Bush, and vsthers it on. Know this, that the end of all such variety is no moze then one dith, dressed and presented by a seuerall Cooke, and fashion the same in all one but in circumstance and carriage: Who would thus bee mad without reason to toyle after the whole Alphabet of woman, when the lest letter in the row expoundeth all that Text and Couerture. And for Title, bz Toombe-like bzauery, well may they worke vpon the eie of follie but neuer besiege the heart of vnderstanding: And as it was lately well obserued by one, who, to that effect, thus further noted their vanity.

Things were first made, then cal'd, woman the same,
With or without false Title, or proud name.

And if this bee not yet enough, take with thee besides
for a conclusion and barre to all the rest, this Motto or
Sentence to leade thee home: that,

Since all earths pleasures are so short and small,
The way to enioy most is to abiure them all.

CHAP. XV.

Discontents in all Ages, Sexes, States, Conditions.

VNmedled ioyes here to no man befall,
Who least hath some, who most hath neuer all:
I haue examin'd from the King on's Throne,
To him that at his chayned Oare doth groane,
Euery estate, condition, and degree
Scytuate betweene this large extremitie:
Yet wheresoeuer that I cast mine eye,
I neuer was so fortunate to spye

H 2

That

That man that had so great a blessing lent him,
 That had not some what in't to discontent him:
 The rich man with his cares and feares opprest
 In all hee hath can finde but little rest:
 Ill Creditors, vnthrifty Heyres, and losses,
 Or else the Gout, or something worse, all crosses.
 The poore in want forsaken of his friends,
 Thinkes that were wealth is there all sorrow ends:
 But yet as here immediately I show,
 The rich that hath it doth not finde it so.
 One Tradesman he dislikes his owne Vocation
 And on a worse he sets his admiration.
 The single man commends the married life
 That hath the sweete fruition of a wife:
 That opens all her beauties and her treasure,
 In Hills and Dales that he ore-walkes at pleasure:
 That may vnstarted and vnfeard pertake
 Whole nights together, that which he doth quake
 To snatch in corners, when he must away,
 Sometimes disturb'd when he would longer stay:
 Bannish't like Tantalus in his forc'd hast,
 To touch the sweetnesse that he may not taste:
 The married man whom all these dainties cloy
 Thinkes that the sauce the sweetnesse doth destroy:
 And that to purchase is so wondrous deere,
 That he had rather fast then finde the cheere.
 Then children come, and they augment his charges,
 And iealousie some times all these enlarges.
 That what th'other thinkes doth heauen excell
 He that inioyes it findes it but a hell:
 And wisheth now, but that it is too late,
 That with the Bachelour he might change his state.
 Therefore me thinkes his application fit
 That to a publicke feast compared it.
 Where those that long haue sate and cloy'd with meate,
 Would faine rise vp as others faine would eate.
 Th'ambitious

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Th'ambitious youth least folly ouersway him,
Hath Tutors, rod, and parents eye to stay him:
Noting the liberty of riper yeares,
With more impatience his restrainings beares:
When elder times againe (the more 'tis strange)
Would faine creepe backe againe and with him change.
The busy Lawyer beating of his braine
To make rough points by praesidences plaine:
Who from a iudgement wrongfully gone out,
Doth sometimes bring anothers right in doubt
By iudging by it, let the first but stray
And all go wrong that are adiudg'd that way.
Noting the Marchant, how from forraine shores,
The winds and waues land wealth vnto his dores:
That where he sleepe, or wake, or rest, or play,
So Aires be prosperous, he growes rich that way,
Dislikes his choyce, the Marchant he in danger,
T'whom Rockes, and Shelues and Pyrates are no strangers:
That try the wonders of the vnknowne deepes,
Whom but a three inch't board from danger keepes:
Traffiques with vnknowne Aires, and vnknowne friends:
Leauing his wife at home to doubtfull ends.
VWho in his watry Pilgrimage is sed
To be with neither liuing nor the dead,
Commends the Lawyer that hath power and skill,
Either to make or marre, to saue or spill
A mans whole reuenue, and therefore need
Either for speech or silence to be feede.
The Empericke vncredited that tugges,
VVith forcelesse hearbes and with effectlesse drugges,
Commends the Church-man for his happy share,
Securely free'd from Temporary care:
VWhen he againe with discontent full many,
Thinke the Physitians happiest life of any;
For by how much the bodies better deem'd,
Then is the soule, so much more he's esteem'd,

H 3

VVhich

VWhich is by much, for let the body grieue it
 There's nothing vnattempted may relieue it:
 But for the soule although it die and languish
 VVee nere regard the dolor nor the anguish:
 But to the greatest danger do reply
 It will recouer, or it cannot die:
 Therefore to him that doth the Physicke bring,
 To this regardlesse disesteemed thing,
 Hath a poore meed more recompenc't his merite,
 That cures the body then applies to th'spirit.
 And what in health men grapple and retaine,
 If sicknesse come it flies to ease their paine.
 He that by avarice and damn'd extortion,
 Hath heap't vp many a pound to his heyres portion,
 So far from thought of doing any good,
 That what it was hee neuer vnderstood;
 Sets vp his rest for euer here to dwell,
 And therefore thinkes no other heauen or hell.
 Yet when this Seriant death comes to assaile him,
 To thee he opens hoping thou canst bayle him:
 And though thou canst not, do but seeme to assent,
 And he'll reward thee to thine owne content:
 Therefore this Art and Trade who ere neglect it,
 Let him exchange with me that do affect it:
 He that a weary languisht youth hath lead
 To thinke what pleasures are in Marriage bed:
 That hath entreated houres and yeares to haue them,
 To cancell bonds that he may come and taste them.
 VVhen there arriu'd not finding to content him,
 VVhat expectation did before present him.
 Let him appease his thoughts vpon this ground,
 That in this world that purchase is not found.
 There's discontent in euery sect and age,
 As well in Child-hood as in Parentage.
 There's discontent in euery mans Vocation,
 Therefore pursues it newnesse innouation.

There's

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There's discontent from Scepter to the Swaine,
And from the Peasant to the King againe.
Then whatsoeuer in thy will afflict thee,
Or in thy pleasure seeme to contradict thee;
Giue it a welcome as a wholesome friend,
That would instruct thee to a better end:
Since no Condition, Sect, nor State is free,
Thinke not to find in this what nere can bee.

FINIS.

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